

# MOUNTAIN

## LIFE and WORK

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VOLUME XI

OCTOBER, 1935

NUMBER 3

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# MOUNTAIN LIFE AND WORK

VOLUME XI •

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## *The Resettlement Administration and Its Relation to the Appalachian Mountains*

R. G. TUGWELL

Droughts, dust storms and devastating floods of the last two years have dramatically emphasized emergency aspects of a pressing rural problem which has been in the making in the United States over a long period.

A total of 900,000 farm families on relief a year ago meant at least four and one-half million rural inhabitants were being kept from starvation through efforts of local, state and federal governments. Some more permanent solution had to be found. Thousands of families have been forced to migrate from place to place, camp out, or live under highly undesirable economic and sanitary conditions. It is not merely the depression and the years of low farm prices which have brought these people to their present plight. Many of them are more fundamentally the victims of:

1. Mistaken agricultural policies of the last one hundred years, especially the homesteading upon land incapable of supporting a decent standard of living.
2. Over-cultivating and over-grazing policies.
3. Failure to adopt adequate methods of soil erosion control.
4. Exhaustion of lumber, mining and oil areas.
5. Failure to conserve forest lands, thereby accelerating the destruction of millions of acres through erosion and floods.

As the final result of years of research and investigation, the President set up the Resettlement Administration, under the authority of the Emergency Relief Appropriation Act of 1935. The President described the duties of the Resettlement Administration as follows:

1. To administer approved projects involving resettlement of destitute or low-income families from rural and urban areas, including the establishment,

maintenance, and operation, in such connection, of communities in rural and suburban areas.

2. To make loans as authorized under the Emergency Relief Appropriation Act of 1935 to finance in whole or in part the purchase of farm lands and necessary equipment to farmers, farm tenants, croppers, or farm laborers.

3. To acquire by purchase or by the power of eminent domain any real property or any interest therein and improve, develop, grant, sell, lease or otherwise dispose of such property or interest therein.

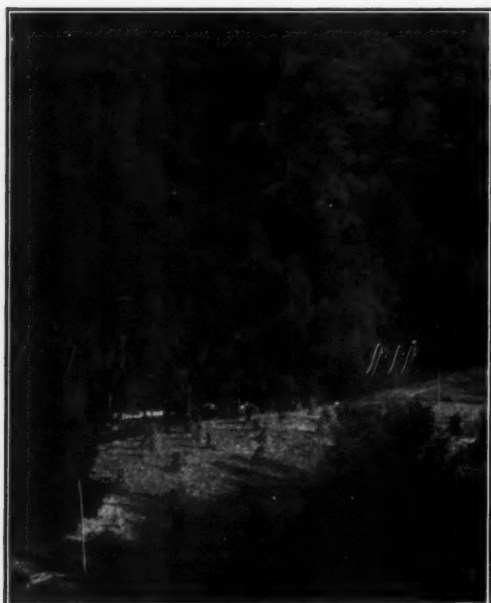
The problem facing the Resettlement Administration falls into four general categories:

1. Retirement of substandard land from production as part of a nation-wide conservation program, and removal of the people to areas where they can become economically self-sufficient.
2. Relocation of rural groups in agricultural communities.
3. Resettlement of industrial population in suburban communities to improve the housing conditions of low-income groups.
4. Rehabilitation of farm families in place; that is, chiefly by loans for necessary livestock, seeds and equipment.

On every hand is compelling evidence of the necessity for economic relocation. Great sections of our population, through no fault of their own, have been reduced to disastrously low levels, as is evidenced by the relief rolls. It is not alone in the cities and towns that the problem is acute. Millions of our people live in sordid, unhealthy rural slums or are engaged in the hopeless task of scratching out an existence on soil which has lost its fertility. Unless we make a serious, planned effort at conservation, countless other farms, through erosion by wind or water, will become

barren and useless. As a nation, we have been wantonly profligate in dissipating one type of our real wealth—the land. We have exhausted the frontiers.

The hope for future expansion of American agriculture and industry lies in raising the living standards of all the people. Naturally, the major phase of this development must be increased income. In many parts of the nation tens of thousands of families have a cash income of less



ONE-FOURTH OF THE RURAL RELIEF CASES IN THE UNITED STATES AT THE CLOSE OF 1934 WERE IN THE SOUTHERN MOUNTAINS.

than \$200 a year. Surveys have developed the fact that thousands of farm families in the Southern Mountains do not see \$100 a year in cash. No nation can expect to have a high degree of prosperity with thousands of its citizens living at such a low economical level.

The historical background of various destitute groups in the country is not the same, though the same general practices of the agricultural groups of the western plains and the Southern Mountains have brought the present intolerable condition. In the West the removal of great stretches of forests and the plowing up of the natural prairie sod have exposed the bare earth to destructive winds and

droughts. As a result, wind erosion has destroyed millions of acres of farm land that was once fertile and productive.

In the Southern Mountains the agricultural disaster has been brought on by a number of causes. Narrow valleys were cultivated for many years before the mountain sides were invaded by the plow. During those years the timber was cut and sent away on high-tide rafts to the lumber market in the lowlands. The timber supplied the necessary cash income to supplement the products of the valley and cove farms. Now we have reached the period when the timber is practically exhausted. There is practically no cash income from this source. Farmers are going higher and higher up the hillsides with their plows, and the rains and winter storms are going farther and farther down the hillsides with their gullies and erosion. The result has been disastrous, not only to the hills, but to the valleys and streams below.

No one contends we can make more than a beginning in relieving the plight of disadvantaged farm groups. What we can and will do is to demonstrate and guide and help. Withdrawal of substandard land from cultivation is not a new thought or a new effort. This Administration is trying to direct the movement along sane, common sense lines.

It is a natural phenomenon with which we are dealing. Dead acres are going out of production in any case. The Administration merely seeks, in this regard, to prevent the population retreat from becoming a rout. In the Southern Mountains the problem has not taken on the aspects of a recognized retreat, but has become static with the people facing more and more want and suffering.

The individual farmer can do little to combat this situation. The retreat from substandard land must follow orderly, economic processes; moreover, it must be a cooperative endeavor. The problem has to be viewed and solved on a national scale with the intimate step-by-step cooperation of state and local authorities.

There are counties in the mountains containing rugged, unusable land that should be taken out of agricultural use and made into forest preserves. The inhabitants of this land can be relocated, in the majority of cases, in different sections of the same county where land is better and school and social opportunities could be more economically



provided. When the Federal Government purchases land for retirement and conservation, the inhabitants of the area will be afforded every opportunity to become established in their new surroundings.

The Administration is not going to drive people off the land. No one will be moved except on a voluntary basis. The difficulty will be to handle the vast number of people in backward agricultural communities who are pleading for more opportunities, for a chance to help themselves. It is simply not true that these families prefer to exist amid the poverty and destitution of their old homes rather than move to more suitable areas. A visit into any section of unusable land will explode any such theory.

The needs of the Southern Mountains come under the first and fourth categories mentioned in the beginning of this discussion. The service rendered to the Appalachian Mountain area will be rendered largely by the Division of Rural Resettlement, since the greatest problems of this region are rural and agricultural. The Division of Rural Resettlement will continue and expand the program under which 210,000 farm families throughout the United States were taken from relief rolls in the spring and summer of 1934 by the Rural Rehabilitation Division of the Federal Emergency Relief Administration. Additional farm families from relief rolls will be added or substituted for families dropped from the original number, to bring the total families to more than 350,000—a number of them in the Southern Mountain area. The object is to help these families become self-sustaining on the land on which they are now located, or in the vicinity thereof. These are usually handled as individual families, not in community groups, though a few thousand families are being rehabilitated in organized rural communities such as Cumberland Homesteads at Crossville, Tennessee, and Piedmont Homesteads at Monticello, Georgia.

In addition to these two classes, up to thirty or forty thousand families in the United States will be assisted in moving from land where they are now unable to make a satisfactory living and helped to become self-sustaining on better land. Moderate sums will be loaned to rehabilitants to

be invested in capital goods, such as livestock, farm implements, materials for repair and construction of houses, barns, etc., as well as subsistence goods for a short period until families are able to provide their own living. The program will be administered by regional directors of eleven regions into which the nation has been divided, assisted by state and district assistants as needed. The Agricultural Extension Service is cooperating; it has undertaken the joint responsibility of investigating the needs and qualifications of rehabilitants and is laying out a program of farm management for each case and supervising its execution.

The Resettlement Administration covers the entire nation, but the Southern Mountains have been given especial recognition. Several officials in the Administration are well qualified in this field. Dr. W. W. Alexander, Assistant Administrator, is a native of eastern Tennessee and has spent his life in the South. Dr. Carl C. Taylor of Raleigh, North Carolina, is the Director of the Rural Resettlement Division. Dr. Taylor is intimately acquainted with the problems of the Southern Mountains. In addition to these, other officials who have given much time and study to the problems of the Appalachian region are in executive or consultant positions.

The acuteness of the problem in the Southern Mountains is a matter of vital concern to the Resettlement Administration. There are approximately 5,000,000 people in this area. According to the records of the Emergency Relief Administration, there were 229,100 families on the relief rolls in 230 counties of the Southern Mountain area at the close of 1934. This is about one-fourth of the rural relief cases of the United States.

It must be borne in mind that a problem of these proportions can not be solved in one year or five years, but will require a decade of education and assistance before the corrective processes will begin to bear fruit. It is a great challenge to the statesmanship and the patriotism of local and national leaders.

If there is any spot in America where the pioneer spirit still exists, it is in the Southern Highlands. It is the purpose of the Resettlement Administration to aid that spirit by education and direction to carry the people to a fuller and more satisfying life.

## Get Up and Bar the Door

A play by students of the John C. Campbell Folk School

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### CHARACTERS

**HICKORY PERKINS:** a middle-aged man with a fringe of gray beard. He is roughly dressed for cold weather and wears a shapeless felt hat and red bandana.

**SAL PERKINS,** his wife: a fresh-looking woman in her thirties. Her hair is pulled back tight into a knot at her neck. She wears a homespun dress, an apron and heavy shoes.

**LIZZIE,** a widow woman: a colorless woman of indefinite age. She wears a slat bonnet, homespun dress, a shawl, and carries a basket.

**DORIS:** a young girl, in calico or print. She wears a soft hood or cap.

<b>HANK</b>	}	Roughly-dressed men in their thirties. They wear soft hats, heavy shoes, and woolen or cotton jumpers. One carries a gun.
<b>DAN</b>		

### SCENE I

(A one-room house back in the mountains. In center, back, is a fireplace with pots, Dutch oven and churn (at right) with a rag over it; flat irons heating on the hearth; clock, candle and bottles on the fireboard. On the right, a four-poster bed with cartons, shoes, etc. underneath, and trunk and quilts at foot. Center left is a door. To the left of the door, front, are a wash bench, buckets, tin basin etc. To the right of the door is a table, with kitchen utensils, and sacks underneath. SAL PERKINS is ironing at the end of the table).

**SAL:** Land sakes! Five o'clock and I hain't nigh done. (Pause. She fans the fire with a turkey wing) Chips ain't no good for ironing, and them wet. (She tries the iron with her finger) Ma orta be gittin' here pretty quick, and Hickory'll fly into flinders if his victuals ain't ready. Fer once I'm

a-goin' to make some syrup sweet bread good as his ma's. He's allers braggin' 'bout hern. Well, if I'm a-goin' to make hit, I got ter git at hit. (She sets down the iron and puts away the clothes) If hit ain't one thing, hit's another. (She turns the churn) I'm certainly glad Samantha brung me over this milk. You know, I cain't hardly do about milk. (She puts the ironing away on the bed).

(A noise of whistling and stamping outside).

**SAL:** (calling over her shoulder) Hickory, Hickory, is that you?

**VOICE:** Yeah.

**SAL:** (folding up clothes) Fetch in some wood, will ye, and chunk up the fire. I'm plumb out o' everythin' 'cept chips. Seems like a man thinks a body can cook about any wood at all.

(Enter HICKORY, leaving the door open. He drops the wood in the nearest corner by the fireplace and moves in front of the fire, standing with his back to it, facing the audience).

**HICKORY:** (blowing his nose on a red bandana, which he holds and then gradually puts in his pocket) By cracky, Sal, we had better roll the punkins under the bed, for they'll shore freeze in the hen-roost afore mornin'. My hands is froze off. (He builds up the fire, fanning it with a turkey wing, and warms his hands in a deliberate fashion).

**SAL:** (who has crossed over to the table, fixing to put bread in, speaking good-naturedly, but briskly) Why don't ye shet the door then, ye idgit? Ye air the wust ever I saw to leave the door open. (She closes it herself and goes to the almanac.) Well, hit's the ole of the moon, Hickory, and I reckon we better kill that big hog tomorrow. Hit's allers gettin' out in the lot and rootin' up somethin'. I had to run hit out of the tater hole twice today. Some fresh meat'd taste powerful good anyway. You know a body cain't hardly live about milk or meat, one.

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HICKORY: (taking off his coat and hanging it on the bed-post, while SAL puts the bread in the oven) Don't talk about fresh meat! My stomach thinks my throat's cut. Cain't ye rush your cookin' up a little? My dinner give out on me about three o'clock, and it 'pears like I'm gettin' that ketch in my back again. (He rubs his back and goes to the fire) A man cain't work on taters. You've got to have victuals what's got some strength in 'em.

SAL: Don't hurry me, Hickory. (She goes to get a can of fruit from a carton under the bed) I've gone like winding blades the livelong day. (A pause, in which HICKORY sits down) Go fetch a bucket of water and wash up. We'll have supper by the time yer ma gits here. (She wipes the can with her apron and calls after him) Better take that blue bucket; the tin un leaks like a riddle. (HICKORY drops the bucket and kicks it. Exit. SAL takes the can to the table, picks up more clothes and lays them on the bed).

LIZZIE: (entering) Howdy, Sal. How're you all? (She leaves the door open).

SAL: Oh, I'm jest tolerable, I've been on my legs sence daybreak; ain't stopped sence Hickory left this mornin'. Pull up a cheer and warm. (Sal kicks the forestick and closes the door).

LIZZIE: (sets down her basket and sits down) Well, I hain't got much time. I passed by Mamie's coming from the store, and your ma sent word that she's gona set up with Mamie's little young-un tonight, so she couldn't come over. (She takes out her snuff box, knocks the lid, and opens it).

SAL: (turning and pulling up a chair) Lor me, ain't Mamie havin' a bad time! How is the young-un?

LIZZIE: He ain't a-doin' much good. You know he ain't over the tizic yet, and his year's riz. He allers wuz puny and feeble like his daddy. (She passes the snuff to Sal, who hunts for her tooth-brush in her pocket and on the fireboard).

SAL: Land, what did I do with my tooth-brush? (She finds it and sits down) Reckon they hain't had the doctor yit? (She passes back the snuff).

LIZZIE: No, but Mamie says if he ain't better by Sunday, she's goin' ter send fer him.

SAL: Doctors nowadays don't know no more about ailments than a hog does a side-saddle.

LIZZIE: They shore don't. They'd do well to use some of the good old-fashioned remedies. Thar ain't nothin' no better for a risin' in the head than bess-bug blood.

SAL: 'Pears like there's a heap o' sickness in the settlement. Old Uncle John Smith ain't dead yet, is he?

LIZZIE: No, he ain't dead yet, but they're a-lookin' for him to die any time.

(Enter HICKORY with a bucket of water. He leaves the door open).

LIZZIE: Howdy, Hickory.

HICKORY: (without enthusiasm) Howdy, Widder. (He slams his hat on the gun hook, and proceeds to wash with much splashing and rubbing)

SAL: Lizzie says your ma ain't a-comin'. She's gona set up with that little croupy young-un of Mamie's tonight. Hit's mortally bad off. (She bangs the door shut, looking angrily at HICKORY who is washing industriously. There is a pause).

LIZZIE: Well, I have to be joggin' along. (She makes a movement as if to go) I reckon ye heard about Lucetty Green gittin' her hair crapped off.

SAL: Well, no! I want to know if she has had her hair bobbed off! I shore would like to see her. I bet her old man took a fit. You ricollect what a swell he cut when she got them hair-curlers.

LIZZIE: From what I hear, they quar'l all the time anyway.

SAL: Yes, they say they fight like cats and dogs, and I do think hit's a shame and disgrace how they jower and fuss, and them with kids, too. That's something me and Hickory never does. (She looks at her sweet bread) We've got along fine so fer. They ain't nobody knows how good me and Hickory does git along. We don't never quar'l none.

(HICKORY finishes washing and throws the water out of the door; he moves restlessly around the room, opens the door, and looks out).

LIZZIE: Did ye hear tell of how the Browns have parted agin?

(HICKORY sits down discouraged, facing the audience, his hands on his knees, having left the door open).

SAL: Yes, but hain't ye heerd how Bill wrote fer Mirandy and the young-uns to come on back home? Said he couldn't get along about her, and she ups and goes back soon as she could git a way. Said they just recided as how they liked one another better than nobody else nohow.

LIZZIE: Now, ain't that nice! (HICKORY, putting on his hat, stamps out, slamming the door) Well! I better be goin'. Go with me.

SAL: Guess I can't go this time. Stay all night.

LIZZIE: No, I'll have to be goin'. You all come.

SAL: Yes, we will, and you come.

(Exit LIZZIE, leaving the door open and passing HICKORY coming in with a pumpkin which he rolls under the bed. He grunts acknowledgment. She does not speak).

SAL: (from table) Got the crap in, Hickory?

HICKORY: (gruffly, from under the bed) I've brung 'em to the house, but I ain't gona fetch 'em in till I git my victuals. (He comes to the fire) Say, Sal, ain't you got supper ready yet? Look a-here! When I come in for my victuals, I want 'em ready. D'ye hear?

SAL: Hickory Perkins, you jest shet up! I'm havin' supper jest as fast as I can. Shet that door.

HICKORY: I never left hit open. Hit were your old gossipin' friend left hit open—not mine.

SAL: Well, you can jest shet hit. Any one would think you'd been raised in a stable.

HICKORY: (standing with his back to the fire, running his hands up and down his suspenders) Well, maybe I wuz. Every time I hear you Bray like a jackass, it makes me homesick.

SAL: Shet your mouth and shet the door.

HICKORY: Shet it yourself if you want it shet. You're the most talk-and-say-nothin' woman I've ever saw. Your tongue is a regular flutter-mill.

SAL: Talk about tongues, you couldn't keep yours still if you tried. You are blowin' all the time. (Shaking her finger at HICKORY) Now look a-here, Hickory Perkins, I ain't took no bossin' from you these twenty years, and I shore don't aim to now. I reckon ye must be gettin' powerful poorly, ye cain't shet the door.

HICKORY: Door or no door, by jucks, if I be the one to shet that door, it won't be shet till judgment. Do you get me? (He sits down, his hat still on, stretching out his legs)

SAL: Jest for that, I'd git my duds and leave this here place. (She puts on her cape and scarf)

HICKORY: (tilting his chair) ca'm yourself. But jest as you think best about the leavin'. (He watches her in an amused way) Well, ye needn't git in such a hurry. Better stay the night.

SAL: (seating herself stiffly in the best place by the fire) I aim to. You needn't think, Hickory Perkins, just because you want to friz to death that I'm a-goin' to.

(Brief silence, during which HICKORY wriggles around in his chair, and then gets up. He hangs up his hat; then comes back to SAL).

HICKORY: (in a somewhat conciliatory tone) I tell ye, Sal, I don't keer to shet the door, but ye know I never left hit open. Hit were that old gossipin' friend of yourn.

SAL: (coldly) Hit ain't necessary to insult me and my friends no more.

HICKORY: (punctuating his remarks by thumping his chair down) Who's insulting you and your friends? If she ain't the torn-downdest old woman I ever seed! All she uses her head fer is to carry her nose round so as to poke hit in somebody else's business.

(SAL maintains a cold silence. HICKORY fidgets and finally speaks) Now Sal, let's not get so ruffled up. Let's come to some settlemint.

SAL: Make what settlemint ye want, but ye needn't respect me to shet that door.

HICKORY: Look a-here, Sal, you know I ain't one to quar'l and hold out. Let's fix this peaceable-like. (He pulls up a chair and sits down) What d'ye say to this? Him as fust speaks, shall shet the door.



SAL: You'll shore shet hit then!

HICKORY: Shucks! I ain't afeared of that! (Chuckling) I've allers been huntin' for somethin' that would keep your tongue still till I could have a little peace.

SAL: Throwin' off on me agin are ye? If 'you wuz to try and keep still, the top of your head 'ud fly off.

HICKORY: Are ye ready?

SAL: Well.

(Both sit in silence a few minutes; then HICKORY reaches under the bed and pulls out a Sears Roebuck catalogue. He feels in his pockets for spectacles; then goes over to his coat and hunts through the pockets, then goes back to the fire-board. He stamps on the floor to attract SAL'S attention, then kicks the kettle. She looks up quickly and turns away. He sits down and tries to read, bringing the page close to his eyes, then putting it far away. He rubs his eyes, then throws the catalogue under the bed. SAL gets up, lights a candle with the last match, and puts it on the table near her. Getting a threaded needle from the pincushion on the wall and her mending from the bed, she sits down and begins to sew, rocking on the back legs of her chair. HICKORY gets his pipe from the fire-board and a twist of tobacco from the wall, fills his pipe and hangs the tobacco back. He hunts through his pockets for a match; then going back again to his coat, hanging on the bed-post, he looks through all the pockets, but fails to find any. He goes again to the fire-board, and finds the match-box is empty; he throws it on the floor and stamps on it. He tries to light his pipe with a live coal, and burns his fingers; he starts to throw the pipe away, and then pitches it back on the fire-board. He blows on his fingers and glares at SAL, who continues sewing).

(Enter DORIS, swinging a basket)

DORIS: Howdy, folks. How are you all gittin' on? (No one speaks) Well, it looks like I ain't wanted, so I will be goin'. (Calls back from door) Stay stubbed up if you want! Your hog can eat your old pumpkins for all I keer.

(HICKORY grabs stove wood and throws it

out of the door. A hog squeals. HICKORY goes out and brings in a pumpkin with a hole gnawed in it. He looks daggers at SAL).

## CURTAIN

A clock sounds seven, eight, nine, ten, eleven.

## SCENE II

(The couple are sitting, each wrapped to the chin in quilts. SAL has a quilt over her head; HICKORY, a cap and hat. The candle has burned almost to the socket. The clock is at eleven. Two voices are heard outside, and the barking of dogs).

HANK: Hulloo . . . Hulloo!

DAN: They's a light. Some un must be there. Holler agin.

HANK: Hulloo . . . Hulloo!

DAN: (peering in door with a lantern) They ain't nothin' to hinder us from comin' in ter warm. (Seeing the couple) Good evenin', folkses. Reckon you all are as well as common.

HANK: Hit's orful cold out, and we been trompin' 'round fer hours. (He warms his hands before the fire. Silence).

DAN: (standing with his back to the audience, staring at HICKORY) Hey, Hickory Perkins, what's a-ailin' ye? Cain't ye talk?

HANK: (joining DAN at center front) Sulky old devil. Won't even speak to a body!

DAN: (whispering) Maybe they be jest corpses.

(HANK takes the lantern and sticks it close to HICKORY'S face. He examines him carefully and returns to DAN).

HANK: It's him all right. Old Hickory hisself! He might be paralyzed, but he ain't dead by a jugful, jedgin' by the whites of his eyes. (He holds the lantern to SAL'S face) And this yere purty little corpse, hit's Sal. Always was a purty woman, Sal was!

DAN: (shuddering) They's something onhealthy 'bout this, almost like bein' in a graveyard.

HANK: They ain't dead! (turning to SAL) Say, Sal, if that danged old man of yourn has lost his

mind, ye could scrape up a smidgin of grub, couldn't ye? (Silence. HANK walks back down center, scratching his head).

DAN: Did ye ever see sich a pair! Mebbe the Lord's struck 'em deaf and dumb for their devilment.

HANK: Well, this here shore beats me! Seems a downright shame—she such a purty woman and cain't talk!

DAN: I cain't see her so good with that yere kiver bundled over her face. Let's yank it off. (He starts toward SAL. HANK pulls him back down center).

HANK: Keerful, man. Sallie allers wuz distant-turned, and that danged old man mightn't be so good paralyzed neither. His eyes look mighty dangerous to me. (After silent signalling to each other, the hunters begin to look for something to eat. HANK goes to the right and DAN to the left. DAN finds the Dutch oven of sweet bread, carries it down center, and, kneeling, opens it. HANK follows).

DAN: (looking up) Wal—by the way! Syrup sweet bread! D'ye know the last time I et any sweet bread?

HANK: No. When?

DAN: Way back yonder, when I was a little chunk of a feller, and Pa had a corn shucking. Boy, I'm shore gona eat me a bait of this! They won't say nothin'. (He eats and drinks, throwing the water out of the door from the gourd).

HANK: (biting into a piece of bread) I'll be gol-durned if this ain't good! I bet the president would like to git some of this yere sweet bread. (He fills the gourd, draining the bucket, and takes a big drink of water. A pause. HICKORY is very restless. DAN looks around).

DAN: D'ye reckon Hickory's got any corn likker hid round here?

HANK: He orter have! He ain't much to drink, but he's bound to keep some for his neuraljy. (He looks on and under the table. DAN starts looking around under the bed. SAL and HICKORY follow every movement).

DAN: (pulling a jug from between the trunk

and bed, and coming center front) Here she is! (He drinks) Boy, if Old Hickory had a snort of this, he'd shore say somethin'! (He passes it to HANK).

HANK: Well, I'll say it fer him. (He drains the jug, smacks his lips, wipes his mouth on the back of his hand and sleeve. A pause) Dan, we wouldn't be a-doin' right by these folkses bouten we give 'em somethin' fer this entertainment.

DAN: Let me tend to that. (He pulls HANK away) I'll give her the sweetest kiss she ever had sence she married this clever old gentleman.

HANK: (pulling Dan back) No, yer don't! Ye can kiss the old man.

DAN: Buss old Whiskers! (He throws up his arms and laughs) That whups me! I'm a-goin' to buss the woman.

HANK: Look a-here, Dan. (Drawing closer) This yere gives me a new idee. Y'know, Sal, she usen to be my gal, and Hickory went and beat my time, when I wuz building a road for the State, and you wuz a-dodgin' the law cross the Georgy line. I hain't never got over hit, and I never will till I git him paid back, and this ain't no bad time to do hit neither.

(SAL looks around uneasily at HICKORY, who is beginning to gather himself together. He crosses and uncrosses his legs, opens his mouth and shuts it).

DAN: (clapping HANK on the back) This yere is the chance of yer life, old timer. Ye can buss her first. Ye can buss her three or four times if ye want, afore I'm ready, 'cause I'm a-goin' to give Hickory a shave. He ain't been shaved real good sence he got married, and I'm gona give him a good scrapin' while you are takin' care of Sal.

DAN: (whetting his knife on his trousers, while HANK watches him delightedly) A dry shave will be good enough for old Whiskers. I'll use this yere long knife. Go on, Hank, start your kissin'.

(HANK starts forward to kiss SAL, who pulls a quilt over her face, and presses her hands over it. HICKORY leaps to his feet with a yell, throws



off his quilt with some difficulty, picks up a chair, and runs at the hunters).

HICKORY: Yeimps of hell. I will larn ye how to trespass on me and my wife! Ye low-down clod-hearted vilyuns. (As they retreat to the door, he follows, hitting the chair against the wall. He bangs the door to, and slams it tight, muttering) Eat my grub and drink my likker, will ye? Scrape off my beard!

SAL: (raising up) Are ye hurt, Hickory?

HICKORY: (walking up and down) No, but them 'scape-gallows varmint will get hurt efen I ever set eyes on them again! I'll take 'em to a warrant! I'll let daylight through their danged carcasses! Why, doggone it, Sal, them low-down good-fer-nothin' rascals wuz a-goin' to buss you!

SAL: (beginning to smile) 'Pears like yer don't want nobody to pay me any mind. Reckon I ain't so old and ugly after all.

HICKORY: (rushing forward toward her) Plague-gone you, Sal, I believe ye allers did have a likin' fer that triflin' scalawag.

SAL: Oh, Hickory, I was jest a-devilin' ye! Ye know I hain't never had no interest in him. (A pause, in which SAL takes the cover off the milk, shakes it, and puts the things away. HICKORY,

after walking up and down, fingering his gun, etc., leans gloomily against the fire-board, looking into the fire).

HICKORY: Well, hit's purty nigh midnight, Sal. You shet up the cat-hole while I kiver up the coals. It ain't gona be long till chicken-crow. (He rakes over the fire and begins to unfasten his shoes).

(SAL looks at the door and back at HICKORY, who has his back to her; she doubles over with silent laughter, as she realizes he has shut the door. She shuts up the cat hole with a smoothing iron, and spreads the quilts back on the bed).

HICKORY: (reflectively untying his shoes) Ye know, Sal, this oughter larn ye not to be so contrary. (He pulls off one shoe) Now I wuz raised not to differ with my betters.

SAL: (who has been straightening up the house, picks up the Dutch oven) Hit's a pure pity they didn't raise ye to hold yer tongue! (HICKORY drops one shoe. There is a pause, during which he takes off the other) I KNOWED ALL THE TIME THAT YE WOULD SHET THAT DOOR!

(HICKORY bangs down the other shoe).

QUICK CURTAIN

## Dulcimer

JAMES STILL

The dulcimer's three strings are the heart's cords.  
Tune them carefully, turn the pegs slowly,  
Plucking and listening to the sweetening voice  
Rising clear and articulate.

Tune the first with the night, with shadows upon the mountain, approaching  
thunder,  
The second with the morning, sheaves drowned in dew, sudden breaking of day,  
The third with the midday sun, ripe-hanging, swollen and lush mellow.  
Tune the strings carefully, turn the pegs slowly.

Strum and play the merry heart, high hope and laughter,  
Play the child's thin voice, the wren in the maple tree,  
The rain upon a clapboard roof, the undissolving shadow,  
Play light, play dark, play unbound glee.

Play swiftening wings in narrow predestined flight,  
Play heartbreak on the outward wandering way,  
Play time's slow evening, the quiet smile in sleep,  
Play love's first waking, play the yielding light,  
Play life, play death, play eyes that cannot weep.

## *Land-Use in Eastern Kentucky*

Bruce Poundstone

This paper, upon a subject important throughout the mountain area, was first presented at the 1935 Institute of Public Affairs, Barbourville, Kentucky.

—Editorial Note

There is something stimulating in the name, "The Institute of Public Affairs." From this title I gather that we are here to promote our common understanding of those things which pertain to the people and affect the nation. In eastern Kentucky the most important consideration is the welfare of her people, yet one cannot proceed very far in any analysis without facing the reality of land problems. That this has been recognized by the Institute of Public Affairs has been evident since the first meeting a few years ago. It is my purpose to discuss briefly land-use in eastern Kentucky, considering its development, present aspects and future possibilities, with particular reference to its relation to human welfare.

The following quotation brings the subject clearly in focus:

However imperfectly the relation of forests to those conditions which are essential to agriculture is known, and to whatever extent observers may disagree as to the particular part that forests take in the economy of nature, it is a matter of fact that in the progress of civilized states, sooner or later, the growth and preservation of forests come to be a question of vital importance. It is indeed true that a nation or a state seldom gives the subject more than a desultory attention until the consequences of neglect begin to show themselves in the statistics of production by a large margin to the disadvantage of agriculture.

These remarks, published in 1880 in the annual report of the Kentucky Bureau of Agriculture, expressed alarm at the rapid depletion of Kentucky's timber; statistics showed that only 50 per cent of her virgin timber remained. Today only 5 to 10 per cent remains; the acreage in old growth timber has declined from 100 per cent to the present figure. Accurate figures are not available covering the harvesting of timber in eastern Kentucky, but it is apparent that the cutting of timber has exhausted the supply at a

rapid rate. In addition to the relatively small area in old growth timber, 27 per cent of the land area is classed as second growth timber, about one-half of which is marketable. Thus of the total acreage in trees in eastern Kentucky, amounting to 64 per cent or about two-thirds of the total land area, approximately one-third is classified by the Kentucky State Forest Service as marketable timber and over two-thirds classified as cut-over or waste timber land.

The harvesting of timber in eastern Kentucky was accompanied by significant developments in other fields, more particularly mining and agriculture. At the time lumbering was exhausting the timber supply, the importance of coal mining was increasing. This soon replaced the lumber industry as the most important source of income, and brought about a large increase in population because of the demands for mining labor. Until this time, the increase in population was very largely a normal one. The introduction of the coal mining industry changed the population picture rapidly until 1930, when for every farmer there were almost two persons engaged in other occupations.

Acreage in farms in Eastern Kentucky increased steadily from 1850 to 1890 and after that time continually declined. The acreage in harvested crops and improved land in farms continued to increase beyond 1880 and did not show any marked decline until after 1920. Although the acreage in harvested crops increased during the period shown, the increase was slight in comparison to the increase in improved land other than harvested crops. It is apparent that the crop land was being worn out and, to a degree at least, abandoned, yet since it had been cropped it remained in the "improved farm land" classification. Since 1880 the acreage in abandoned crop land in eastern Kentucky has exceeded the acreage in harvested crops for any one year. The land cycle common to the area included clearing, cropping a few years, letting land remain idle or grow up in wild

grass pasture, perhaps utilizing it again later for a year or two, and finally letting it go back to trees. The acreage in crop land, though changing but slightly in total, in reality represents a continued exchange of woodland for crop land. That new land has been cleared as needed is indicated by examining census figures, which reveal that yields per acre have been unchanged over a fifty-year period. Yields decline quickly on eastern Kentucky soil unless definite steps are taken to maintain them, and fertility maintenance is far from common here.

It is of interest to note the relative importance of corn in eastern Kentucky. Seventy per cent of the crop land is devoted to it. Moreover its importance has varied but little since 1850. Since there is a premium on food-producing land, small grain has declined in importance. Hay, on the other hand, has shown some increase, coming in as a crop which could be grown to some extent on worn fields after harvesting several corn crops. The hay produced is largely of inferior quality.

The rural farm population in eastern Kentucky has doubled since 1880. In that year there were 186 acres of farm land per farm family. This decreased steadily to 72 acres in 1930. The average farm family in 1880 had 21 acres of harvested crops. Now they have only 12 acres. Old growth timber per family for the same period declined from 112 acres in 1880 to 6 in 1930. It must be remembered that these figures are dealing only with rural farm families and have no relationship to a larger number of families interested wholly in other occupations. Since 1930 the acreage in farms per farm family has been reduced still further by the return of families from industrial centers both within and without the area.

This brings us to a statement of the commercial aspects of land-use in eastern Kentucky. The combined influence on farm income from crops and livestock is reported in the last census by evaluating farm products sold or traded or used in the household. Since these products are produced for consumption either in terms of operators' goods or as products used on the farm by the farm population concerned with their production, their value may be presented on a per capita basis. In other words, the values of all the products produced for home consumption or sold or traded are combined into a total which is

divided on the basis of the number of rural farm people reported in the census. In 19 of the 27 eastern Kentucky counties under consideration, the value of products consumed in the household exceeded the value of products sold. This is in distinct contrast to similar figures for the state and the better agricultural counties. The average per capita value of products produced on farms for eastern Kentucky is \$100 below the figure for the state and \$500 below that for the bluegrass counties.

In arriving at these figures, the usual costs of production, such as taxes, hired labor, feed, fertilizer, machinery expenses, and so on, have not been taken into account. The total value of the farm products sold or traded in 21 of the 27 counties represented was not sufficient in 1929 to meet expenses. In that year, it is estimated, these 27 counties, taken as a whole, failed by \$2,000,000 of meeting usual farm expenses—that is if only the value of products sold or traded is considered as income. However, these 27 counties produced over \$18,000,000 worth of food and shelter to farm families in the area. After deducting the losses of commercial operation, each family had net earnings of about \$295 from its farm. Studies compiled by the Department of Farm Economics of the University of Kentucky indicate that this income from farm products was supplemented in most parts of eastern Kentucky, particularly in areas where lumbering and coal mining operations were active; in some instances farmers were able to supplement this income by an average of \$300 for 1929, or about \$50 per capita. Thus in 1929 the average net income per capita of rural farm population was but \$100. Since that date, income from sources outside the farm has practically disappeared as has the cash portion of the farm income, since the markets for farm products have been in extreme difficulty. Farm income is now practically limited to the items used in the home.

The situation just described, relative to land-use, crops, and livestock products, helps to explain the living conditions of families in eastern Kentucky. In 1929, the average value of farm dwellings in this area was \$370, the average for the state was \$660 or almost twice the value of those in eastern Kentucky, and farm homes in the inner bluegrass region averaged better than

\$2,100, or practically seven times the value reported for the eastern section. These figures become more significant in consideration of the fact that in 1929 there were 50 rural farm people for every square mile of farm land in eastern Kentucky, as compared with an average of only 29 for the state. Corn yields in eastern Kentucky, however, were one-fourth lower than the figures for the state.

We have heard a great deal of late about land planning, rural rehabilitation, managed forestry, and submarginal land. In considering land-use in eastern Kentucky, an effort has been made to determine what proportion of the land area should be considered for agriculture and what proportion should be considered for other uses. The results of this analysis are shown in the accompanying table.

#### LAND DISTRIBUTION IN EASTERN KENTUCKY

LAND CLASSIFICATION	PERCENTAGE OF TOTAL LAND AREA	
LAND IN FARMS	PRESENT	PROPOSED
Improved (cropping considered possible)	28	10
Unimproved	36	20
Total Farm Land	64	30
LAND NOT IN FARMS	36	70
Total	100	100

Probably less than one-third of the total land area of the mountains should be considered for farms. At present about two-thirds of the total land area, or twice the suggested figure, is so classified. If a sound land-use program providing for forest management, erosion control, and wild life protection were developed, the acreage in farm land would have to be reduced considerably. Crops can be produced with little difficulty on a maximum of 10 per cent of the land in eastern Kentucky. The table indicates that, at present, almost twice this amount is classified as improved farm land, that is, land that is now or has been in crops. Of the 10 per cent proposed as crop land, practically 8 per cent is bottom land, no more than one-half of which is drained effectively or cleared so that agricultural use can be made of it. In other words, sound land-use

practice, if carried out, would face the problem of reducing the acreage now classed as improved farm land and at the same time increasing the effectiveness of bottom lands. This would necessitate not only clearing and draining but also liming, fertilising, and so on. In addition, floods cover more than half of all the bottom lands considered, and effective use of such lands will not be possible unless floods can be controlled.

We now come to the question of more effective use of the well-lying lands after improvement. Studies made in Knox County and checked in other areas by the Kentucky Agricultural Experiment Station indicate that a farm representing a sound economic unit must have at least 25 acres of well-improved bottom land or well-lying upland. Such use, if attempted in eastern Kentucky, would limit the number of farms to

about 35,000, assuming that all well-lying land would be available for this use. This would leave a surplus of more than 20,000 farm families, if the number reported in the 1930 census is accepted as the basis for adjustment.

Mr. Earl Mayhew, now Director of Rural Rehabilitation in Kentucky, made an analysis of the ability of farmers to sustain themselves outside of relief rolls in Knox County. His studies indicated that it was necessary for a farmer to have at least ten acres of improved well-lying or bottom land in order to maintain a living barely sufficient to keep him off the relief rolls. This should be interpreted as furnishing a standard of living to supply only the meager necessities of life. If such a figure of ten acres is applied to the total acreage of this type of land in eastern Kentucky, it will be seen that there is barely



enough to maintain the present rural farm population on this meager basis if the land is distributed equally, properly drained and improved, and flood hazards are eliminated.



"FORESTRY AND OTHER EXTENSIVE FORMS OF LAND-USE ARE NOW LARGELY ACCEPTED AS A PUBLIC RESPONSIBILITY."

In the face of this land shortage, we are confronted with a population which continues to increase. I am indebted to Mr. Merton Oyler of the Department of Farm Economics, Kentucky Agricultural Experiment Station, for the following facts in this connection: Subtracting the number of deaths from the number of births as reported by the Bureau of Vital Statistics for the five year period, 1929 to 1933, the average gain in population per year was 12,500 persons for the 27 counties considered. If a stationary population is to be maintained, this number of persons will have to emigrate every year. Figures for some of the counties concerned appear as follows: Leslie 315, Knott 405, Clay 455, Harlan 987, and Perry 1,000. The first three mentioned are strictly rural counties and the last two coal mining counties. These people would ordinarily be expected to leave between the ages of 18 and 24; at that age

they represent 6,250 potential families. At present, these young people are largely untrained occupationally. Such experience as has been possible has been gained from subsistence farming and coal mining. Neither of these occupations is likely to be available elsewhere. If the increase in population just described continues, the number of people in this area will have increased 15 to 20 per cent by 1945 and will have doubled the 1930 figure by the year 1970. It is apparent that land alone, as used at present, cannot be expected to support either the present population or the population of the future.

Because of the seriousness of the situation it may be expedient to encourage agriculture in some sections along lines and in such forms as would ordinarily be considered uneconomic. No one would suggest, ordinarily, that stone terraces be constructed that food might be produced for a relatively small fraction of our total population in a land of food surpluses. Yet in the present instance, such action might be justified, especially if there is need for erosion control measures and if the terraces be built in conformity with plans for soil conservation, thus serving a dual purpose. It is apparent that land-use adjustment will have to be worked out in connection with the needs of the population rather than on the basis of the science of land-use alone.

Regardless of the expediency of the situation, the objectives of sound land-use must certainly guide planning activities. Problems of erosion control, floods, useless waste of timber, forest fires, ineffective cropping systems, fertility maintenance, etc., must be faced squarely, even though their solution may not be entirely apparent at the moment. The problem of relief has forced thinking people to realize that the solution of such difficulties lies not in passing out funds, in an effort to tide people over until the road clears ahead, but in actually planning the road ahead.

Without doubt one of the most serious problems is the relocation of families now on submarginal land. Regardless of the difficulty of relocating families and the inability to solve certain phases of the problem, there is little to be said in favor of relief programs in submarginal areas which are at cross purposes with any sound land-use program. I have in mind the spending



of relief funds to maintain bridges, roads, and other public service structures when erosion control, reforestation, flood control, and eventual farm abandonment are definitely ahead. This is not to be taken as a criticism of the administration of our relief funds, because I realize that the relief administration, as well as others, has had to deal with an emergency, with little time for consideration of the development of sound, long-time policies. Yet it would seem only reasonable that the expenditure of all funds from now on should be made in accordance with sound land-use programs as they are developed. This would necessitate, first of all, the circulation of such proposals among all of those concerned, in order that they may acquaint themselves with and have a working knowledge of what the program is and why it is being carried out.

Forestry and other extensive forms of land-use are now largely accepted as a public responsibility. More and more, public interest will demand the administration of our forest lands for the common good. It is difficult, however, to carry on such a program without some form of legislative stimulation to insure its continuance. Several methods have been suggested but perhaps the most recent is rural zoning. Rural zoning is simply a part of a land-use program. It is a means of enforcing a land-use program developed through land classification and is a relatively simple procedure. Before zoning is possible, legislative action is necessary on the part of the state legislature by the passage of an enabling act which gives counties the power to pass zoning ordinances in much the same manner as first and second class cities in Kentucky are now enabled to pass them.

Zoning ordinances and zoning laws come from the people themselves and are strictly voluntary. Differences in land-use regulations are based upon differences in natural conditions. Basic data as to the different conditions are gathered and presented to a county represented by a local committee which draws up a final land-use program. The land-use program divides the area in question into various sections, according to the type of land-use. These sections are separated on a zoning map, and restricted districts are segregated. Uses are listed which conform to the land-use program developed for the restricted areas.

One of the best examples of a plan of this sort

has been developed in Tompkins County in New York by Cornell University. It classifies land into four grades: Grade 1, land that is already abandoned for farm use; Grade 2, land which in all probability will follow the course of Grade 1; Grade 3, poor and medium grade lands adapted for certain types of farming; Grade 4, rich lands along valleys and bottoms. In the areas thus set up, the first two districts were classed as forestry districts, and a zoning ordinance would prevent the construction of any buildings for any use except those required for the production of forest products and other forest industries. On land classed as Grade 3, certain types of farming would be permitted and Grade 4 land would be unrestricted from the standpoint of land-use.

On the basis of this classification a county plan has been worked out which contemplates hard-surface roads through the areas of good lands, making electricity available practically to all farmers, and the return of the abandoned land and land which should be abandoned to forest and game preserves. When these forests are ready for tree cropping, they will provide work for some of the people living in the county.

A representative zoning ordinance passed in a Wisconsin county will further illustrate the practical phases of land-use planning. In this case, three land-use districts within the county are provided for: forestry, recreation, and unrestricted. The boundaries of these districts are shown on a map of the county which is made a part of the ordinance. The uses permitted in each district are set forth in detail in the ordinance. As is to be supposed from the definition in the case of the forestry district, forestry is to be the dominant type of land-use; in the recreation district, forestry will be the dominating type of land-use, with recreation provided for. All other uses in these two districts, including farming, shall be prohibited. In the unrestricted district, land may be used for any purpose not in conflict with the law.

A zoning ordinance is not retroactive. To quote,

It does not compel farmers who are in areas placed in a restricted district to give up their homes or to discontinue the use of their land for farming. A non-conforming provision in the ordinance specifically gives the permission to continue the use of any building or land existing at the time of the adoption of the ordi-

nance, even though such use is contrary to the specifications for the district. However, if the non-conforming use is discontinued, any future use must be in accord with the requirements of the ordinance. An ordinance, of course, cannot lay down rules for all time. The future may bring changes making adjustments in district boundaries and regulations desirable, and authority is provided for the making of such alterations.

Provisions are also included for the enforcement of the ordinance, penalties being prescribed for failure to abide by its requirements. Enforcement, of course, is important if the regulations are going to serve satisfactorily the intended objective of providing a better land-use program.

I have endeavored to point out the historical developments of land-use, to characterize its present features, and in some measure to consider its future. The history of land-use in eastern Kentucky parallels that of land-use in much of the United States, showing a tendency to use lands to secure the quickest returns possible. Present policies advocate utilization under regulation for the greatest public benefit. In these policies, and in our willingness to face the problem squarely and to push onward, lies the hope for conserving our natural and social resources.

## A MOUNTAIN COVERLET

FLORENCE REEVES

"You want me to tell you about my kiver? Yes, it's a mighty fine one. I call it 'Kaintuck Beauty.' Lay hand to it and feel how soft 'tis: thar's nary bobble in it. Do ye favor the colors? Aunt Phronnie usen to say that madder and blue and brown—this red-brown—always and forever yoked well together. She made it for me the winter I was talkin' to John—that means keepin' company. All the years I've been livin' with my man in the flat-lands this mountain kiver's been a remembrancer o' the time when I was a-raisin' in Far Hollow, when Aunt Phronnie was allays a-workin' at suthin': spinnin' or weavin' or plottin' her a good fall day for settin' up a blue pot. Y' see, my mammy had the chokin' sickness when I was nine, and folks didn't get well o' that in the mountains. That's how come Aunt Phronnie belonged in our house.

"I was the last girl in a family of five girls and three boys. When I was a least one I recollect seein' my mother warp a chain for the heavy loom Gran'ther had made for Gran, mostly with his axe, I reckon, in those long-ago days. And when Ma was puttin' in the web, she'd pass the threads through the reed to me, sittin' so proud on the weavin' bench. How old was I? I s'pose 'bout four. Y' see, I came by such tricks, 'case my granny was the masterishest woman for weavin' in the whole county. She was turned that way:

she'd take any kiver that ever was, and ef she could get to ravel it a leetle piece, by dint o' puttin' her head to it she'd soon be startin' one like it. She was the only woman I ever did see could do that-a-way. Every family, in course, had its own pattern, often writ down so's not to be fergot; but Gran didn't need sech as that—nary a mark in a draft to help her recollect 'Youth and Beauty' or 'Lee's Surrender' or 'Ladies' Delight.' Aunt Phronnie said it was a sight to see that master pile o' kiverlets heaped up, a-waitin' for the girls to be raised. Each daughter had her own kiver for part of her marriage dower y' know.

"I recollect Gran, a gnarled brown woman, sturdy and stout-hearted as an old apple tree that keeps on givin' good apples. Her hands were knotted so she couldn't spin, but she could still weave. Sometimes a-settin' close by the fire she'd look wearied out—she was upwards and well upwards in years by then. But onct let her git to trompin' the treadles o' her loom and she'd look hearty. 'Hit's so purty seein' the flowers come out,' she usen to say. Y' know that-a-way is how the pattern looks to the thrower of the shuttle. All the long wearisome work of gittin' the thread ready is nothin' to you then!

"Well, if weavin' pleased Gran, colorin' sure did pleasure Aunt Phronnie. She'd have heart and cravin' atter ever growin' thing in the woods and

clearin', come spring; allays and forever a-plottin', I'd tell her, for that dye-pot of hers. I recollect some sassafras trees—saplings, they were—not far from the foot log over the branch—how she'd watch for their blossom in' time, and say: 'Those blooms make the prettiest yellow color ever you see!' Or mayhap she'd look a flash at that level place nigh the spring: 'See the meadow garlic yonder? Fetch me a plenty o' that, Nance, come I get me a day to be at colorin' again. Hit makes sech a green—if I put me in a bit of lime.'

'My brother Boone used to gather the bark of wild plum and the root of sassafras for her. From the two she made the red-brown you see in this kiver of mine. Sometimes I'd go with her high up on the bench of the mountain where the sedge grass grew. She called it broom sage. Someone had told her it would make a different

color for every month of the year, and she aimed to find out! It gave a handsome yellow when gathered green. She never set great store by walnut brown, but she liked the glisterin' black that came after she'd taken the bark and hulls out of the pot, added copperas, and a handful o' shumake berries. And oh, the orange from black alder! 'Nor fade a mite,' she would say. 'That spruce pine yander gives soft pink, but it's not a lastin' color. I aim to make me unfadin' colors. Hit takes more'n a full season to finish a kiver—thread an' all—and a kiver's naterally bound to last more'n the span of a man's life—mayhap two or three spans. I aim to make it endurin'.'

'Yellow-root—that was useful in her yarb-kittle—was full o' good colorin': it made a gray that looked mighty fine with bright colors. Most of the neighbor-women made a green from black jack or black oak, and Boone liked to go with the boys down the fork to peel the bark. In the early fall Aunt Phronnie would say, 'Get me a basket o' leaves from the peach trees in the cove, Boone, so's I can make me a pretty yaller like Aunt Lou-ize had in her Pine Bloom kiverlet. And when I set up a blue pot I've a mind to dip

some of that yaller yarn and git me the prettiest kind o' a green.'

'I don't know how old I was when I first saw Aunt Phronnie and Mammy settin' up a blue pot. I recollect how their nails were stained blue from the indigo, and me a-wishin' my nails would look that-a-way! They used to find wild madder in the woods, but later folks got 'em a madder patch in the garden place and kept it hilled up so they could dig those little roots any time of the year, dry 'em and beat 'em and have 'em fresh. 'Mather red,' Aunt Phronnie used to say, 'mather red's a fine color ef a body knows how to work with it.' Y' see it's quick to lose strength, and it wants to

be right fresh to be good for the blue pot. Not every woman had a knack with her about gettin' a clear blue, the way Aunt Phronnie had.

For one thing we kept the seed o' our fire all night,

so that the corner was warm aplenty. There's suthin', too, in the old-fashioned lye, dripped from hardwood ashes that have been burnt over and over in the fireplace. I recollect how the rain would wash down our hollow many a night, and Aunt Phronnie a-knittin' stockin's by the hearth, would say, 'This rain'll be good fur our ash hopper out in the yard; time we git that drip-lye after this fine leachin' we'll be settin' up a blue pot.' The yeast from the last dyin' was allays kept to start the new pot. I remember how my oldest sister would measure the wheat bran and Aunt Phronnie'd mix it with madder and then put the indigo in a thick cloth and add piggin after piggin of water. At night she'd draw the hot ashes plumb 'round the jar and in the daytime keep it settin' by the hearth jest milk warm. Ye could allays tell by the smell when it was comin'—by the smell and by the greeny look to the foam. Quare it should look green, and color blue, but so 'tis! I'll not say colorin's not a worrisome job, but ef a body's turned that way, like Aunt Phronnie, I'm certain there's a heap o' satisfaction in it.



AN OLD DRAFT OF "LADIES' DELIGHT"

"Ye're wantin' to hear tell 'bout flax-raisin' and wool-workin' and all o' that? Ye're right to be a-noticin' that my kiver's not wove on cotton web, but on linen. Hit's the contrariest thread ever there was for webbin', but Aunt Phronnie prized it above cotton. She used to say she could recollect her mammy tellin' her 'bout flax-raisin', same's her ma taught her. Sown on Good Friday flax must be, planted five seeds in a space no wider'n a man's thumb. When August comes ye pull it and bind it in bundles. Best wait till February to spread it to ret in the fields. Next comes the men's part, breakin' the outside stalk with the flax brake.

"What a workin' flax-scutchin' was in my young days! All the neighbor-men would come, and some powerful workin' women, and in course the girls from up and down the creek—every man with his broad scutchin' knife, 'cause the men earned the big dinner by puttin' a pile o' work ahind 'em come mid-day. The girls came for the fun—set runnin' and ballad singin'—all the doin's that kept on long after moonrise.

"When the scutchin's done ye hackle the flax, drawin' hit over the sharp teeth o' the hackle; though 'tis hard work, oftener'n not women-folk did that. At last 'tis ready for the distaff that Aunt Phronnie called 'the rock,' from the old-timey ways in Scotland where Gran was born. No matter what tales Aunt Phronnie told 'bout Granny I'm disbelievin' nobody could make a wheel hum better'n she! That leetle flax wheel would sing when she sat a-whirrin' hit by the fire hour on end!

"My brother Boone allays came in for fishin' lines, I noticed, when she'd been spinning, but the boy didn't hanker after the shirts she made for him when he was little—all from the tow o'

scutchin' and hacklin'. They were plumb full o' sticks and mighty scratchy till a sight o' battlin' in the battlin' trough and many a bilin' had rid 'em o' the pricks.

"Now 'bout the sheep 'most every family raised. Ye know the mountain kiver allays has a woof o' wool, whether the web's cotton or flax. When I was a girl, come fall I liked to go up on the ridge with Pappy and Osie to salt the sheep. Sometimes we'd drive 'em to the lower field. The neighbor-folks used to say: 'Aaron's land lies right for sheep.' 'Twas true we allays had a healthy flock in spring, 'case the rock-cliffs on the hillside made a shelterin' place all

winter. Aunt Phronnie was the greatest ever at rearin' cosset lambs! Many a time Boone would come into the kitchen carryin' a wee creature and say: 'Here's a pleasure-piece for ye, Aunt Phronnie!' She'd gentle it by the fire and pretty soon it would be followin' her all about, bleatin' after her and callin' on her to set it out milk and salt it.

"Shearin' time was a great day for

all hands—men and young ones, every last one of 'em. We'd drive the sheep into a shallow place in the creek to be washed, then the men would tie their feet and lay them on a table that stood under the black walnut nigh the run, and then clip the fleece from the tremblin' beasties. How leetle they did look with all that load o' wool offen their backs! They'd run off a-bleatin', unknowin', I guess, what it was all about.

"'Twas a sight to see the wool spread out to dry after all the washin' it had. Aunt Phronnie used to say that ef that washin' wasn't done right the cloth wouldn't come right. Pickin' was tedious, riddin' the wool o' all manner o' burrs and weeds and pesky briars and sech-like. 'Twas surprisin' how light it was after all the trash had been taken



"WE ALLAYS HAD A HEALTHY FLOCK."



out. And soft! Like the first snow-drappin' come December. Then we greased it right well with lard and began the task o' cardin'. All the folks—old and least ones too—sat 'round the fire come night and carded wool till every shoulder ached. Aunt Phronnie allays started some of those old song-ballads she'd learned from her granny; when she'd rest her breath, Pappy would tell stories of his young days a-huntin' wildcats on Sourwood Mountain. There were lynx far side Black Ridge in those times. One day Pappy and his two sisters chased a stag with their dogs and killed it at night fall beyont the Gap in Tennessee. All sech tales and ballad-singin' made the cardin' get done sooner'n you'd think. Yet nary one o' us passel o' young ones set a mite o' store by those wool cards! But Aunt Phronnie saw to it we made long thin rolls for the spinner. Sometimes Osie and Cam would make weaving quills for her, and they a-settin' by the fire on those stout little hickory stools Pappy made for 'em. And Boone, one winter, was whittlin' out the prettiest shuttle o' laurel wood. I recollect Cam liked to git her a corn shuck for her to wind on to make the center for the broach or spindleful of yarn.

"As soon as the weather came fine Aunt Phronnie'd carry her spinning wheel out in the yard that Pappy had fenced in so's to keep the chickens from tearin' up the pretties. She'd planted a gourd vine by the gate to keep out the snakes, 'case they don't take to the smell o' the vines. And her blossoms were her pride! She had flyin' ciphers, and prince's feathers and pretty boys (what folks here call cosmos and cockscombs and zinnias) all a-crowdin' in the fence corner. Her marigolds were like a patch of bright sun as a body comes out of the wood-road. The bee gums were nigh and the bees were allays a-swingin' in and out, a-workin' their will with those blossoms. The wind was a-murmurin' in the tall poplar and in the sugar-tree by the barn, and Beech Run was talkin' and singin' to itself the way mountain water does unendin'. And there Aunt Phronnie would work, makin' her wheel sing to the music of all around. It puts feelin's on to a body to recollect how it did look and smell so sweet when I was a girl watchin' the old woman makin' thread.

"It's as near honor to work as anything that ever was," a wise-hearted woman said once. And I reckon that's how come I'm mightily holp up by this kiver Aunt Phronnie made for me."

## Kentucky Mountain Boys in the CCC

NAT T. FRAME

The Civilian Conservation Corps, set up March 31, 1933, and now entering upon its sixth enrollment period, has become a symbol of the possibility of man's cooperation with nature in an effort to conserve the natural resources of a nation. In Kentucky as well as in other states, the CCC has made real progress.

In conserving natural resources in the Kentucky mountains, main emphasis has been upon two things; the restoration of commercial forests, and the establishment of scenic forests and parks. Two permanent sources of revenue are being fostered. The development of commercial forestry will create jobs for game wardens, fish wardens, workers in wood utilization plants, and others. The second source of revenue will be from the tourists who will visit the natural beauty spots of the Kentucky mountains once they are made more accessible by the construction of roads, bridges, communication lines, picnic sites, scenic centers, and other facilities. The livelihood of future hundreds of mountain people is being assured.

Yet this alone does not give the complete picture. For besides the benefits which future generations will derive from these efforts to shape nature, the CCC camp of today is also of great advantage to the man in the camp—the enrollee from Montana or Maine as well as from the Kentucky mountains. More than five thousand Kentucky mountain youths have been given the opportunity of participating in this vast program. In twenty-seven CCC camps in eastern Kentucky<sup>1</sup> they are being presented with opportunities for self-development that have hitherto been denied them. They, too, are being "conserved"—and thus conservation has been tied up with manhood.

The Kentucky mountain youth who enters a CCC camp is leaving an uncontrolled, discre-

1. CCC Companies in the Kentucky mountain region are located at Wooton, Noble, Paintsville, Buckhorn, Pikeville, Natural Bridge, McKee (2), Ravenna, Clearfield, Frenchburg, Stanton, Garrard, Emlyn, London (2), Williamsburg, Greenwood, Stearns, Corbin, Cumberland, Laden, Louellen, Alva, Bledsoe, and Pineville (2).

tionary existence for a period of systematized training. This training assumes four major aspects. In the first place, the enrollee learns methods of health and sanitation, and lives in a favorable physical environment. The camps as a whole are kept clean and comfortable. Individual cots, with clean mattresses and plentiful covers, cater to health as well as to comfort. There is a constant emphasis on the need for body cleanliness and the proper methods of sanitation. Toilet facilities, in many cases entirely new to the mountain youth, are provided. Medical attention is furnished when needed, by trained army doctors. Food, wholesome and of good quality, is prepared by experienced cooks. One test has shown an average gain of more than seven pounds per man during the period of enlistment. These factors of health, together with the stress laid upon clean laundry, the attitude toward carelessly lost or torn clothing, the general insistence upon neatness, have had their effect in transforming the enrollee. Administration of this aspect of the enrollee's training is under the War Department. Reserve officers, called to active duty from civilian life, assume responsibility for the clothing, feeding, housing, and general welfare of the CCC boys. They try at all times to keep the camps in such condition as to stimulate morale and interest. "Practice what you preach" is one motto that is strictly followed.

Secondly, the enrollee is governed by a regulated and disciplined camp routine. There is no catch-as-catch-can, devil-may-care existence in a CCC camp. Regularity and discipline require each member to do what he is expected to do, when he is expected to do it, and as it ought to be done. He arises at a certain time; he goes to bed at a certain time; and he goes on "leave" at a certain time. No longer can he pick up the old fishing rod and amble over to the fishing hole merely because he thinks "they're biting today." He is given an objective, and by being shown when to go to work, when to sleep, and when to do other things, he is made to stick to that objective.



Although camp regularity depends upon the army personnel, it is emphatically not a military training. Rather, it is disciplinary. The success of the training depends not upon stereotyped military authority, but upon the officers themselves. As leaders, advisers, disciplinarians, and "fathers," they are responsible for the physical camp, the food, and the maintenance of harmonious relations between their men. They preserve discipline, in camp and while the boys are on "leave" in nearby communities, but their authority for the discipline does not come from regular army regulations.

In the third place, these Kentucky mountain boys are given honest-to-goodness constructive work under good foremanship and with systematic instruction while on the job. This "training on the job" is one of the most important features of the entire educational program. Teaching habits of work, certain skills, and certain trades makes the boys adaptable and usable, either for themselves or for others, when their enrollment period is up. New attitudes towards work as well as the new skills are important in making the enrollees employable.

Most interesting for the majority of men is this vocational instruction. Thinking of the job of the future, they look forward to the training period and welcome the opportunity of better preparing themselves for employment when they return to their home communities. The camp itself offers the best of scenes for this training. The enrollees are required to work forty hours a week—eight hours a day for five days. Yet this forty hours is used for a period, not alone of work, but of systematic instruction in the type of work being done, whether it be bridge building, fire fighting, auto mechanics, or something else. The work superintendent and his assistants cooperate to make the training worth while.

What do the enrollees receive instruction in? Here is the monthly report of systematic instruction on the job for just one Kentucky forestry company:

1. Fire Hazard Reduction—instruction under two foremen in the proper way to fell trees, the duties of the axeman, the proper use of the tools, and how to mark areas to be cleared.

2. Razing Structures—the safest way to tear down old buildings.

3. Preparation and Transportation of Salvage Materials.

4. Fire Pre-suppression—instruction in the combating of small fires and the proper methods of determining distance and direction of forest fires.

5. Fighting Fires.

6. Trail Construction.

7. Trail Maintenance.

8. Surveying.

9. Blacksmith Duty—proper way to shoe a horse.

10. Mechanics.

11. Clerical Work—typing reports, handling tools and supplies, recopying deeds, etc.

All in all, a total of 125 enrollees in the above camp received 1270 hours of instruction during the month. Another Kentucky camp, this one a park project at Cumberland, reports systematic instruction in road clearing, rough grading, culvert building, road repairing, dynamiting, fire tower construction, carpentering, walling up springs, auto mechanics, and clerking. There is more detailed training in each of the above activities, the enrollee getting pointers on excavation work, concrete forms construction, stone masonry, plumbing, electric wiring, or telephone line erection and maintenance.

Any list set down here is not exhaustive. The instruction will always vary with the job to be performed. For instance at McKee the enrollees are trained in stone crushing, rubble masonry, stone quarrying, and truck driving. At Noble main emphasis is on auto repairing and bridge building. Tractor repairing and machine operating are taught at Stearns, while at Corbin the Technical Service provides adequate systematic training in field planting and seeding, beach improvement, transplanting, and the prevention of transmission of plant diseases.

Undoubtedly systematic instruction on the job is one of the most important and beneficial planks in the CCC platform. It makes a skilled worker out of a common laborer; it provides a stimulation of morale and ambition; it takes "raw material," processes it, and turns out at least a partially finished product. Through combining work and instruction, enrollees are gaining a knowledge of techniques that have hitherto been denied them because of lack of opportunity. They

are getting, from skilled technicians who have had years of practical experience, a first-hand, unselfishly-offered knowledge of a trade. The auto mechanic or the carpenter one meets in the future may have gained his preliminary "impulse" in a CCC camp.

The three above-mentioned aspects of an enrollee's training are all mandatory. Whether he actually wants to or not, he has to live in a sanitary, stimulating physical environment; he must accept camp regularity and discipline; he has to work, constructively, under the Technical Service's foremanship. The fourth aspect of his training, however, is optional. It is here, in the optional leisure time activities of the Kentucky mountain youth, that the CCC Educational Program has gone into full swing.

The Civilian Conservation Corps Educational Program is an attempt to meet a distinctly American need in a distinctly American way. Its aim is the development of the native capacities of the enrollee in such a way as will be of most interest, importance, and use to him. And it does this by appealing to his immediate needs and desires. The enrollee who signs up for a course of instruction does so willingly. There is no compulsion; no curriculum is prescribed; specific methods are not definitely ordered. The enrollees, many of them over-eager for knowledge, have without any actual compulsion signed up for participation in the educational work. As one boy expressed it: "It's fun to study when you don't have to."

The courses offered are diversified enough to meet the demands of as diversified a group as one can imagine. An analysis of the previous schooling of the enrollees has shown that some have had no schooling at all, others have been graduated from high school, while still others have completed work for a college degree. The program offered meets this need for variety and flexibility. The illiterate learns his ABC's right in camp if he cares to; the high school graduate studies book-keeping, or the college man, literature and political science. The enrollee of the Kentucky "School of the Woods" has the opportunity to absorb whatever type of knowledge he prefers.

The boys, however, are not offered school work alone. Recreation gets its share of time. Various kinds of athletics have their followers;

clubs are organized; dramatic groups and musical organizations present periodical programs; recently a few of the camps have been given broadcasting time over local radio stations. Camp newspapers—and nearly every one of the Kentucky mountain camps has one—promote and stimulate mutual interest.

The enrollees look to still other activities for self-expression. Tying their education to their hobbies, they go on field trips to collect specimens of flowers, stones or wood. They read library books and newspapers provided for them, attend any films that may come to the camp, and eagerly seek materials for handicraft in leather, wood, or metals.

Just as the army officers in charge of the discipline aim at a smoothly running organization and personnel, and the Technical Service aims at getting the necessary work done, so the Educational Adviser looks after the educational program in each camp, as well as the organization of systematic instruction on the job. He is a specially selected and qualified college-trained man who is assigned to the camp as a professional adviser to the company commander and the work superintendent on how best to develop character and manhood and make good citizens of the CCC enrollees. His varied program and weekly time budget is illustrated by the following actual summary of the educational advisers' summertime activities in some Kentucky mountain area camps during this first season.

1. *Education through Recreation* (12 to 15 hours per week):

- a. Volleyball, badminton, horseshoes, soft ball, swimming, boxing, wrestling, field meets, code ball, kick ball, tennis, ping-pong, shuffle board, miniature golf, and archery.
- b. Reading, music, dramatics, dancing, parties, hunting and fishing, and outside entertainment.

2. *Interviews and Guidance* (5 to 12 hours per week):

- a. Planned interviews with enrollees to secure information.
- b. Guiding and counseling to help enrollees in self-analysis and to improve personal characteristics.

3. *Systematic Instruction on the Job* (6 to 12 hours per week):

- a. Planning with technical staff.
- b. Helping with job analyses.
- c. Supervising group instruction before starting

the job, group instruction during rest periods, and individual guidance by foremen and leaders.

4. *Informal Discussion Groups and Classes* (10 to 13 hours per week):

Supervised study in literacy, safety, life saving, first aid, business and social manners, forestry, conservation, wood-working, photography, taxidermy, biology, current events, typing, book-keeping, business English, truck driving, auto care and maintenance, surveying, physical education, gymnastics, leadership, public speaking, landscaping, agriculture, garage work, and shop practice.

5. *Hobbies and Handicraft* (2 to 3 hours per week):

Woodcraft, carpentry, leather work, photography, scrapbooks, collecting, game equipment, radio construction, landscaping, gardening, musical and dramatic practice, and stunts.

6. *Field Trips and Hikes* (2 to 3 hours per week):

Bird study, tree identification, natural history, geology, astronomy, and trips to points of interest such as universities, schools, museums, towns, factories, etc.

7. *Foremanship* (5 to 8 hours per week):

- a. Voluntary labor groups such as in building or repairing educational equipment.
- b. Demonstrating methods of instruction on work projects.

8. *Outside Contacts* (4 to 5 hours per week):

- a. Personal interviews with educators, business men, and others interested in unselfishly educating the enrollee.
- b. Official correspondence with firms, institutions, and individuals.

9. *General Assemblies* (4 to 6 hours per week):

- a. Visual education.
- b. Lectures by camp personnel and outside speakers.
- c. Religious services under chaplains working through the CCC welfare office.
- d. Radio listening and selecting groups.
- e. Camp fires, vesper services, stunt nights, etc.

10. *Paper Work* (3 to 5 hours per week):

- a. Report forms.
- b. The camp newspaper—supervisory for the most part.

(Time budget of Camp Educational Adviser—54 to 72 hours per week).

Through such activities the enrollees are provided with many useful ways in which to spend those few hours between 4:30, when the work period ends, and "lights out." They are developing their powers of self-expression, self-culture, and self-entertainment. They are being moulded as they grow. The CCC Educational Program, in keeping Kentucky Mountain Jack from becoming a dull boy, is at the same time giving him training that will better fit him for life in his own community.

When the enrollee reaches his home community, it is hoped that he will not be left to his own devices to drift back again to his old habits and perhaps lose all he has gained in the CCC camp. Attempts are being made, in cooperation with the National Youth Administration, to contact groups in Kentucky communities, and in each county to arrange for advisory committees who will agree to assist the boys after their enrollment expires. Each enrollee, before he leaves camp, has an educational and vocational record made of his camp activities. This record, which describes the educational and vocational activities, the special responsibilities, and the personal characteristics of the enrollee, can serve as a recommendation for him when it reaches the hands of his prospective employer. Through this "follow-up" of the educational work in the camps, it is hoped that opportunities may be found for the boys to prove that when they leave camp they are employable and are ready for good citizenship.

What does the enrollee himself think of the Civilian Conservation Corps? One boy has expressed himself as follows: "Let us all, either in the CCC or out of it, look on it as something which is bringing out the best in our young men."

## *A Camp for Christian Education*

ALBERT C. WILDMAN

A new venture in the field of Christian education has been carried on successfully for three years by the Presbyterian ministers and community workers of Owsley County, Kentucky. The plan, known as the Owsley County Bible School Camp, uses many of the principles of the 4-H Club camps, though the emphasis is on Christian education.

During the spring and early summer each year the various Presbyterian ministers and community workers of the county conduct from fifteen to twenty vacation church schools. In each school three outstanding pupils above eleven years of age are selected to attend the camp. This plan insures having at camp picked children who can do a high quality of work. It also puts attendance at the camp upon somewhat of an honor basis, and there is keen competition among the children to go. This promotes a higher type of work in the local vacation church schools. In case some community provides only two delegates to the camp, the minister or community worker selects four from some other field, making the average three per school. More would be selected if accommodations at the camp were sufficient to take care of a greater number.

The first of these annual camps was held at the Sulphur Springs Community Center June 26 to July 1, 1933. The second and third were held on Cow Creek, which has now been selected as the annual meeting place, because of the better physical equipment there. Even at Cow Creek the equipment is meagre. The children sleep on the floor on pallets, and wash their own dishes after each meal, a touch of camp life which they seem to enjoy. The girls and women leaders sleep in the two-story dormitory building of the old Athenia Academy, which now serves as the home of Rev. and Mrs. A. L. Tull, the local workers. The boys and men leaders sleep on the second floor of the school building. Both floors of the school building are used for class room purposes. A temporary outdoor kitchen and dining room have been erected. While the kitchen is screened

in, the dining room consists only of a roof, supported by posts.

There was a total of sixty-one in attendance at the camp this year—twenty less than last year. This decrease was due to two factors—excessive spring rains delayed farm work, which forced a number of children to remain at home, and roads were considerably worse than usual, so that when the camp started it was impossible to reach it by car. Those who attended made the trip by foot, muleback, or in wagons. They came from twelve different communities in Owsley County and one in Breathitt County. Of the sixty-one present, forty-one were children, sixteen were adult leaders and helpers, and the remaining four were young people who assisted with the preparation of meals. All labor in the kitchen and teaching was without pay, except for one worker in the kitchen who was paid the modest sum of five dollars for the entire camp period. Of course, some of the workers are on a salary basis as full time workers, but a number gave their time.

The daily program was as follows:

- 6:00 Rising bell
- 6:25 Exercise
- 6:40 Quiet time
- 6:55 Breakfast
- 7:45 Bible (for different age groups)
- 8:35 Stewardship; Heroes of the Christian Faith
- 9:05 Missions
- 9:35 Recess
- 10:00 Our Church
- 10:30 Story Telling; Life or Merely Living
- 11:10 Music
- 11:55 Recess
- 12:10 Dinner
- 1:00 Rest Period
- 1:30 Games and Recreation
- 4:00 Devotional Period
- 5:00 Free Time
- 5:30 Supper
- 6:15 Vesper Service
- 7:15 Stunts, Fellowship, etc.
- 8:45 Group Devotions
- 9:00 Bed-time



The staff of leaders included Miss Rose Y. Zenn, of Ambridge, Pa., for exercises, recreation and Bible; Mr. Lester Soerheide of Cleveland, Ohio, for Bible study and music; Mrs. Soerheide, who directed Bible study and told stories; Rev. Albert L. Tull, of Cow Creek, for Bible study; Mr. A. C. Wyckoff, of Lancaster, Ky., for study of stewardship and the church; Mr. Ralph Smith of Danville, Ky., in charge of mission study and music. Other religious leaders were Albert C. Wildman of Booneville, Ky., Rev. W. L. Merrin of Levi, Ky., Rev. I. H. Gabbard, of Arnett, Ky., and Dr. Lewis E. Black, of Philadelphia, Pa.

There is no charge in money to the children. As some of them could not afford to pay anything in cash, however, each child is asked to bring one gallon of potatoes, a gallon of beets, carrots, rhubarb, or apples, three quarts of beans, one head of cabbage, six onions, one pint jar of jelly or jam, one dozen eggs, one live chicken and one pound of sugar. The sugar is the only thing they have to buy. Any child who does not have all of the above items is asked to double up on something else; the total quantity comes out about right in the end.

Other items such as bread, cereals, lard, seasoning meat, prunes, raisins, mayonnaise, clerical supplies, etc. were provided by a few interested friends and gifts from the workers themselves. The total cash expenditure this year came to \$56.67, which included a little permanent camp equipment. Perhaps some day some organization of vision will adopt this as their project and underwrite the expense, but even if this is never done, our workers feel that their investment of time and money yields most fruitful dividends.

It is impossible to measure accurately the results of the camp in enriched lives. While the emphasis is on Christian education, a strong

evangelistic note pervades the entire program. This year there were seven professions of faith and eight re-consecrations. In addition to the spiritual gains, the social values are important. For some of the children it is their first time away from home. They enjoy the games and fellowship, form new friendships, and enlarge their vision and ideals. The project is fully worth while if considered from the recreational viewpoint alone.

There is a keen appreciation of the camp, not only on the part of the children, but on the part of many of the parents and people of the community in which it is held. One mother who had a son at the camp walked the four miles from her home to the camp on Friday afternoon to visit. Conversation with her brought out the fact that she had taken her son's place in the cornfield each day that week so that he could attend. Other families made similar sacrifices.

When the young people's conferences were first held, they were attended almost entirely by young people from urban areas. Then junior or secondary conferences began to spring up, which not only considered urban needs, but ministered to the young people of smaller towns and rural areas, drawing many of their young people from such communities. The Bible school camp is an effort to meet a further need—that of an age group a little younger than is provided for in the conferences, and of rural children who, even if they were older, would hardly have the opportunity to attend a conference. Having the children pay their expenses in produce rather than in cash makes the camp practical and financially possible. Dr. Lewis E. Black, of the Presbyterian Board of National Missions, believes that the plan will meet the need in many rural communities.

## WHAT THEY ARE DOING

This column is planned as a news exchange for mountain workers themselves and their friends. If you like it, please help us to make it better next time by sending in news and suggestions.

Mrs. Eunice Weaver, Superintendent of Pi Beta Phi School, Gatlinburg, Tenn., recently went on the Study Tour sponsored by the Conference of Southern Mountain Workers. Other heads of schools to join up for this trip, October 7-16, were W. A. Worthington, Annville Institute, Annville, Ky., Rena Avery, Mossop School, Harriman, Tenn., and Mr. and Mrs. Oscar M. Fogle, Pleasant Hill Academy, Pleasant Hill, Tenn. Erma J. Burbank from Shooting Creek, N. C., went on her third Study Tour this year. Two other Pleasant Hill workers, (Elsie Walker and T. L. Cunningham) were in the group. From Berea went Helen H. Dingman (conductor of the party), George Kavanaugh, Business Manager of the College, and Marguerite Sloan, Associate Registrar. Edna R. Voss, of the Board of National Missions, came from New York to join the party. The trip this year included schools and centers in Tennessee, North Carolina, Georgia and Alabama.

Those who throw the shuttle or wield the whittler's knife, as well as others with a less active but equally strong interest in the crafts gathered October 2 and 3 at Ashland Farm, near Chattanooga, for the fall meeting of the Southern Highland Handicraft Guild. Mrs. Z. C. Patten was the hostess. Latest developments of the growing crafts cooperative, The Southern Highlanders, Inc., were reported, and there was an exhibit of the work of members of the Guild.

Edwin E. White is now gathering material for a book on the mountains which he is writing for the Missionary Education Movement.

Harriet S. Jackson, who was for some time head of Langdon Memorial Home at Mt. Vernon, Ky., is returning to the mountains after working for

several years at Tucson Indian Training School, Escuela, Ariz. She will be on the staff of Asheville Farm School, Swannanoa, N. C.

Mary Rose McCord is another mountain worker who comes back. Unable to stay retired after her long service at Wooton, Ky., she has returned to Leslie County, this time to Hyden.

Adult education work at Norris, Tenn., which has been carried on for more than a year, is now being affiliated with the school there. Eric H. Thomsen, Director of Norris Religious Fellowship, may go to Kansas, Nebraska, and the Dakotas as regional representative of the Resettlement Administration.

Hiram Frakes announces that Henderson Settlement School, Linda, Ky., will celebrate its tenth anniversary with an all-day meeting and basket dinner. Three (a hundred per cent) of the first high school graduating class at Henderson are now in college.

C. C. Haun, besides having a part in the religious program at Cumberland Homesteads, Crossville, Tenn., is a homesteader himself.

Olive D. Campbell who has gone to study other folk schools and to enjoy herself in the Scandinavian countries, was due back about the middle of October.

Plans are now afoot for the third annual Regional Conference at Quicksand, Ky., to be held at Robinson Experiment Substation, November 7 and 8. Those who wish further information and programs should write to Helen H. Dingman.



## BOOK REVIEWS

### SCHOOLHOUSE IN THE FOOTHILLS

By Ella Enslow and Alvin F. Harlow. New York, Simon and Schuster, 1935. \$2.00.

REVIEWED BY MARY P. DUPUY

"Schoolhouse in the Foothills" is both a stirring personal story of a valiant young teacher's fight to gain a toe-hold in a foothill cove, and a study of "the illiteracy and poverty which streak our social life as slate and sulphur do our coal veins" and the reasons "why ignorance came to prevail among the green-robed hills."

The apathetic life of out-worn Appalachian hillside and coalfield is given with clarity and few words. The picture is attempted in a spirit of fairness, even of affection, sometimes with half-apology for citing the unusual in mountain temperament or life—which, while never typical, is tempting to an author. There are dramatic scenes in and around this foothill school; the motley assemblage on the opening day, the taming of the traditional bully, the wholesale tonsil clinic, the coming of the big dam, and the passing of Shady Cove, whose doom was "written on the rocks and cliffs" in surveyors' marks. Back of the dramatic are those more quiet episodes by which bread and shelter are obtained and life and death go on; the painful poverty of a Cavin home, the wistful funerals, the magic of a red-haired doll, the humor lurking around the edges. Shady Cove and its inhabitants become very real, from the belligerent insurgent, Rufe Coyne, to the aged Brobdingnagian frog in Paris Turner's spring.

The conditions and situations may be duplicated, as may the gallant young teachers, who are often such a "pastor, social worker and friend," such a community mother, as Ella Enslow. One wonders if here is not a composite of incidents from the observation, experience and understanding of several staunch teachers and community workers, who continuously create bricks without straw and contribute in person and spirit to the life of such coves. The authors are faced with the temptation to use their human interest story as a vehicle for appeal and opinion and one is not always sure that sentimentality, even propaganda,

may not be creeping in. But it does excite interest, thought and possibly even action, and it carries some social as well as literary value. Gratitude is due the present collaborators for giving to the schoolhouses of the hills and the hollows and their Ella Ensnows such publicity and such praise as this book has awakened. It is to be questioned, however, if such an amount is healthy if given often and on so large a scale—or if such dramatic response and sequel ever occur more than once.

Certainly "Schoolhouse in the Foothills" gets its own "toe hold." It is a drama and an appeal fresh from life, in the hands of a good story teller.

### SHORT STORIES AND LEGENDS OF THE MOUNTAINS

By Sadie S. Patton. Illustrated by Joy Kime Benton, Hendersonville, N. C. The Blue Ridge Specialty Printers, 1935. \$ .65.

REVIEWED BY MAY B. SMITH

The title of this collection of stories indicates their type. Many of them tell of wandering spirits of the dead, shadows returning to old haunts. Others record folk-lore, superstitions, and fireside tales. One of a headless horseman and another of a girl leaping from a cliff for loss of her lover evidently are of that group of traveling tales that find various local habitations, but the others are wholly new, at least to this reviewer. They show their origin and also are bound to one another by their country setting and color, as well as by place-names.

As a record of what is or has been actually told and believed, the collection has undoubted interest. As artistry, those stories are most successful which present their matter most objectively. "Why the Door Opens" stands out first of all. "The Warning of the Pigeons" is almost as good, and "The Strange Blot" is absorbing.

In some other stories, by her handling or even by rather explicit comment the author seems to support the tale and urge belief upon the reader. These are less effective. It would be interesting

(Continued on Page 31)

## MOUNTAIN LIFE AND WORK

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### SEMINAR AT ASHEVILLE NORMAL

That the "renaissance" in the Southern Mountains is definitely under way was recognized by the Seminar on Mountain Life in the Big Smokies through the report of the Committee on Findings, Dr. Herbert K. England, pastor of the Presbyterian Church, Roselle, New Jersey, chairman. The Seminar, under the auspices of the Presbyterian Board of National Missions, with Dr. Arthur H. Limouze as director, met at the Asheville Normal and Teachers College, Asheville, North Carolina, from July 20 to July 29, and brought together for study approximately forty men and women, including pastors, elders, executives of synods, Sunday school teachers, members of missionary organizations and missionaries.

The seminar method provided for a presentation of the topic for the day by an expert on the field, a discussion with the speaker as leader, and visits to the field for first-hand review. The following subjects formed the basis for the presentation: Historical Backgrounds and Characteristics

of the Mountain People; Education; Health in the Mountains; Earning a Living; The Religion of the Mountains. Discussion leaders in addition to the missionaries were: Mr. Maurice F. Seay, Administrative Assistant, Training Division, TVA; Mrs. J. M. Day, Supervisor of Adult Education in Western North Carolina under the ERE; Dr. Carl Reynolds, State Commissioner of Health; Rev. J. G. K. McClure of the Farmers Federation, Asheville; Rev. Dumont Clarke, Director of the Religious Department of the Federation; Mr. John S. Schumaker of the Champion Fibre Company, Canton, North Carolina; Mr. Joseph R. Gill, Plant Manager of the American Enka Company, Enka, North Carolina.

Evidence of the "renaissance" was seen in a new desire to secure the advantages of improved education, as pointed out by missionaries in all schools; better health conditions; economic betterment; the ministry of religion. While rejoicing at the great host of high grade men and women who have come out of the mountains, the Seminar expressed itself as believing that "the solution of the problems of the hills is not to be found in individual development of those who are capable and their removal to other areas" but in taking "the ways of Christ to the hearts of the men and women and the boys and girls of the thousands of coves and creeks of the Appalachians." The task of reconstruction was seen as a challenge to the church. The Southern Mountains were recognized as a common responsibility and opportunity, and the hope was expressed that, working together, "we may labor to win the mountains to the Lord Jesus Christ."

The Seminar bore witness to the character of the missionaries on the field. "They are," according to the findings, "thoroughly grounded by education, experience, and temper in the essentials that make for that adequate leadership which we believe our church can and ought to furnish for these mountain people. They are preaching a sound and full gospel, evangelistic, Christ-centered, and fully adequate to meet both St. Paul's test of confession and St. James' test of fruitage, and they are ministering richly in other ways in the spirit of him who was once among us as one who serveth."

## FOLK GAMES AND RURAL PROBLEMS

Teachers, recreational leaders, gymnastic instructors, community workers, ministers and their wives, one wife without her minister husband, and an Episcopal deaconess, gathered from eight states for the sixth annual recreational course at the John C. Campbell Folk School, this past June. It did not take long for the group to feel themselves a part of the Folk School family, for all shared in discussions, in work and play, and in serving afternoon tea,—an important daily event, which usually took place on the lawn in front of Keith House, and was always followed by a very lively discussion on some phase of our rural problem.

During these eleven days, special emphasis was given to the use of folk material, but in order to understand the place of recreation in a rounded rural program, there were daily talks and discussions as to how to create a full and happy rural life. Mrs. John C. Campbell, the director of the Folk School, gave a series of very excellent talks on the way Denmark had built its rural civilization, on the philosophy of A.E., the Irish poet, painter, and economist, who had a vision for rural Ireland, and on how the Folk School was trying to meet the rural problem in western North Carolina.

We learned both mountain and English versions of some of our own ballads, besides a few of the most beautiful folk songs of other countries. Edna and Jewel Ritchie of Berea College very cleverly acted out some of these ballads. The Folk School group repeated "Get Up and Bar The Door,"—a two act play, which was given at the Folk Festival at Berea last April. This folk play, based upon the ballad by the same name, was written by some of the students last winter.

Every morning and night we played our folk games together. George Bidstrup taught many of the Danish Singing Games and American Play Party Games. Miss Abby Christensen, who for many years has studied and taught the English Country Dances, was one of the instructors. All who were present at the Folk Festival in Berea will remember what a beautiful demonstration the Pine Mountain students, trained by her, gave. At Brasstown Miss Christensen's daily classes in

the English Country Dance and the Sword added a great deal to the course.

## FROM INSTITUTE TO SCHOOL

At Penland, North Carolina, the 1935 edition of the Weaving Institute, held July 30 to August 24, was a great success. According to his custom, Mr. Edward F. Worst, noted weaving authority from Chicago, contributed his instruction, assisted by the Penland weavers. Mr. Clyde P. Miller of Milton, New York, an expert silver and gold smith, gave his services in the teaching of jewelry making, metal work and leather tooling. Native crafts were taught by residents of Penland. Sixty out of the eighty-three students came from distant places, the remaining twenty-three being local people. Fourteen different professions were represented, and four government Indian schools. From one government school, in South Dakota, came two Sioux Indian girls.

The new Crafts House at Penland, which has been named for Mr. Worst, was put to good use although it is not yet complete. This year's Institute will add its bit to the work, as members pledged to contribute the windows for the new building.

Mr. Worst plans to return to Penland for three weeks in the spring, April 13-May 2. The first week is being planned for New York teachers, the last for Chicago teachers. During the intervening week, April 18-27, Mr. Worst will devote his time to the local people. Anyone who is interested, however, in coming to Penland at that time of year will be welcome at any of these sessions. There will be instruction in weaving and other crafts—spinning wool and flax, carding, vegetable dyeing, basketry, chair seating, broom making, simple book binding, and possibly jewelry making, metal work and pottery.

Because the work at Penland has grown by leaps and bounds into a real crafts school, the old name, Penland Weaving Institute, has been discarded. When you make your reservation for one of the 1936 sessions, you will find yourself writing to The Penland School of Handicrafts. The community work, which has been carried on by Miss Morgan for twelve years, still goes by the name of The Penland Weavers and Potters.

### A CARVING COMMUNITY

During the summer months a group of carvers has been meeting once every other week in Warne community, about eight miles from the John C. Campbell Folk School. Two or three from the School staff have helped with the teaching and working out of new patterns, which was aided by the live models of geese, ducks, or hogs, always at hand to be studied and discussed.

Warne's interest in animal carving started a year ago with a preacher who did "mad mules." His enthusiasm was infectious and gradually his relatives and close neighbors came with him to the school, to ask for blocks. By early summer there were ten carvers but after the meetings in their own community started, the number increased to twenty-five or more,—grandfathers, men, boys, and even tiny children begged to be allowed to have a knife and try something. For four or five hours steadily, they carved, sanded, and compared work, under the welcome shade of walnut trees.

"Little Switzerland is what I call it," said the man who whittles "bench-legged feists"—the local name for dachshunds—and, indeed, the nearby mountains brought to mind the country across the sea, particularly, when Miss Butler met with the group to show carvings from Switzerland as well as Scandinavia and Alaska, and to tell of her travels in those lands. It was a social time as well, for of course the women-folk and babies came, and there was much chance to talk and visit—though many of the younger women tried whittling, too.

Similar meetings are planned during the fall and winter, when the carving will be combined with recreation and talks of interest to those living in the country.

### FAIRS

September, the month of fairs, was an important time in many a mountain community. At Quicksand, Ky., the Robinson Harvest Festival (September 19-20) brought together crowds and exhibits from the eastern counties of the state. Booths were decorated by schools and community centers in the area, and the numerous exhibits were judged by members of the Extension Department of the College of Agriculture, which

maintains an experiment substation at Quicksand. Cash prizes were awarded winning entries, and the crowd enjoyed mule contests, ballad singing, and an enthusiastic 4-H Club program. The address this year was given by Dr. John Gross, President of Union College, Barbourville.

The Eleventh Annual Community Fair at Pleasant Hill, Tenn., was a different type of mountain festival. It was held at the Community House in Pleasant Hill, September 10. Community workers, local teachers, and leaders in extension work cooperated in planning, organizing, and judging the exhibits. The community enjoyed a picnic dinner on the grounds, and listened to talks and health demonstrations. There were group games for all, and a nursery where harassed parents might leave the "least ones" while they enjoyed the exhibits and visited with one another.

Fairs, among rural people, have long held a time-honored place in the social life of the community or neighborhood. Whether one goes to a large fair, such as the Robinson Harvest Festival, or to a small local fair, one is bound to realize anew the great possibilities which they offer for the development of regional co-operation, community education, and—not least important—for recreation.

### CUMBERLAND COMMUNITY CONFERENCE

In recent years the workers on the Cumberland Plateau in Tennessee have been getting together each summer for a local conference. The annual meeting this year was held at Baxter Seminary, Baxter, on August 20. Dr. Upperman, of Baxter Seminary, was chairman. Registration showed that at least nineteen ministers and church workers, seventeen P. T. A. members, fourteen teachers, twelve social and welfare workers, and seven government agents were in attendance. This does not include those who were unclassified, or the number who came in later and did not register.

Committees were named to organize councils in the counties of Cumberland, Clay, DeKalb, Fentress, Jackson, Overton, Putnam, Pickett, Smith, Scott and White. The communities of Al-lardt, Baxter, DeRossett and Genesis were reported on by members of the Conference who had made studies of them. The formal talk of



the morning session was given by Mr. L. H. Haltom, State Director of the Resettlement Administration. Mr. Haltom told of the problem which faced him and his staff—the rehabilitation of 3,300 families in Tennessee, which will require the cooperation of all who are interested in rural Tennessee. County advisory committees and county agents will be called upon to help the large administrative group concerned in the work.

In the afternoon the plateau communities of Alpine, Hickory Valley, Laurel Hill, Joppa, Blue Springs, and Wilder were reported upon, and the Conference listened to Mr. J. E. Campbell, Administrator of the Tennessee Valley Associated Cooperatives, as he explained the program of the cooperative movement which is now taking shape under the auspices of the TVA. This project has great economic potentialities for the mountain family.

Mr. B. M. Colditz, of Allardt, was elected Presi-

dent of the Conference for the coming year, and Mr. J. D. Burton of Oakdale was elected Secretary-Treasurer. The invitation of Allardt was accepted, and the annual meeting will be held there in August, 1936.

The Resolutions Committee, as a result of the meeting, recommended that the community study method be continued, and that county councils throughout the plateau be established as rapidly as possible. It was also resolved that individuals and county councils should study carefully all relief and rehabilitation activities in their respective communities with the view of supporting those activities that are found to be more effective. It was felt that there was evidence of lack of sufficient professional leadership in the rehabilitation program, and it was recommended that the Cumberland Conference group support more adequate provision to supply this lack.

### BOOK REVIEWS

(Continued from page 27)

to see what possibilities "Along the Mountain Road" might have, or "The Bride's Coach and Four," done with the objectivity of the first-named stories.

The appropriate cover-design and illustrations

are charming; and the interspersed lyrics written by the illustrator are delicate and sensitive, possessing some memorable lines and images. One is not surprised that some of them have received poetry awards.



## *Our Contributors*

R. G. TUGWELL is Under Secretary of Agriculture and Administrator of the Resettlement Administration.

JAMES STILL, a young poet of Hindman, Kentucky, has recently won recognition for his lyric presentation of mountain life.

BRUCE POUNDSTONE is Land Planning Consultant to the Kentucky State Planning division of the National Resources Board.

FLORENCE REEVES gathered most of the material for her article as a guest and teacher at Pine Mountain.

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